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George Detwiler

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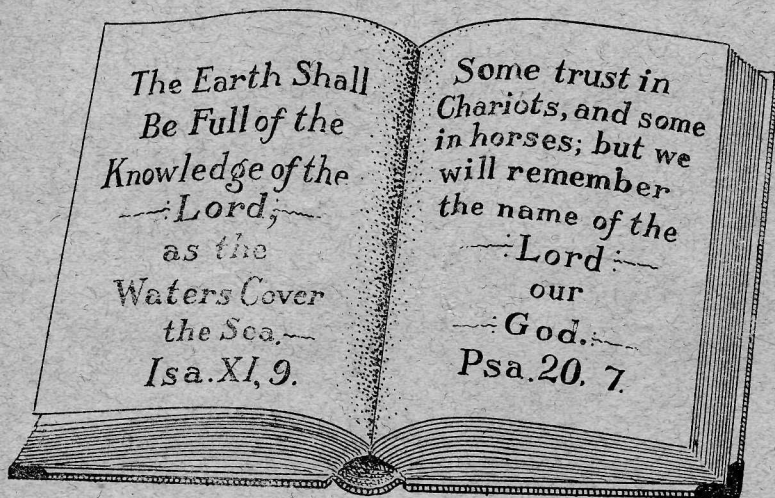
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Evangelical

H. M. Stoner
R. R. No. 1.

I-14



Visitor.

GRANTHAM, PA.

August 11, 1913.

Evangelical Visitor

The Gospel of Christ.....Saves all Who Believe

VOL. XXVII. GRANTHAM, PA., MON DAY, August 11, 1913.

No. 16.

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HOW TO SEARCH.

Jesus Christ said, "Search the Scriptures." Have we understood that word "search?" You have seen a man dig for silver? That is one help toward the meaning of the word "search." You have seen a woman light a candle and sweep the floor and seek diligently till she had found the piece that was lost? That is a hint toward the meaning to the word "search." You have seen a man looking for one document, which, if he could find, would make him a peer of the realm? Look at him with spectacled eyes with busy fingers, with bent form, with eager face; look how he listens to any person or persons likely to help him.

Have you seen such a progress? This will give you some idea of what Jesus meant when He said, "Search." He did not mean that we were to look round with cold, indifferent eyes, and take up anything that might occur in our process of blind looking. He meant the industry of the soul, the very agony of the spirit, a searching, seeking, digging, striving that meant the very agony of the combined faculties which makes us men.

Jesus did not come with a new Bible. He read the old one, and when He read it men's hearts turned within them. We need no new Bible, we need the right heart to read the old one, and then it will make the heart that so reads it glow with sacred emotion; it will lift up that heart to heights of rapture and triumph, in the feeling of which time will be but a passing shadow and earth a speck neither to be mentioned or named.—*Joseph Parker.*

Another menace is Mormonism. This is considered to be the Mohammedanism of America. With its immoralities and practices of polygamy many pure innocent girls were led astray. They have been very active in our country the last few years. Mormon elders are traveling up and down this land of ours, preaching their pernicious doctrines, they travel in disguise, they are wolves in sheep's clothing. They have been driven out of several European countries. They should receive the same treatment here. They are a menace to the country. As a people we should blush for shame that we permit a Mormon to sit in the Congress of the United States and help to make our laws. *Sel.*

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EDITORIAL.

The fact that a Lancaster Co. farmer quits raising tobacco for conscientious reasons is of sufficient importance to be reported in the daily press. Once the apostle Paul stood before King Agrippa answering to the charge of teaching that Jesus Christ arose from the dead. Among other things he exclaimed "Why is it judged incredible with you, if God doth raise the dead?" So in this case we ask, Is it such a rare thing in these days that a man should quit a business which his conscience, quickened by God's Holy Spirit thru the word, makes him feel that it is evil, a sin? Should it be a thing incredible that any one should do so? The pity, to us, seems to be that it is not much more general among the professed Christians. We were glad that the news item could add that there are other like cases in the tobacco growing territory. May we not hope that the consciences of all who name the name of Christ who are engaged in the business, will be quickened and aroused, and they will put their acres to raising bread instead of poison?

Several letters and reports which we had calculated for this issue have to be held over for our next, among them, a letter from Walter O. Wenger, Mtshabezi Mission, and the San Fransico and Buffalo Missions reports. All of these will appear in our next issue.

Immediately after making up the forms of our last issue, we were called to the funeral of our aged mother who died in Berlin, Ont., on July 23, aged 91 years, 9 months and 15 days. Burial took place on July 26. Her maiden name was Abigail Bechtel and was born near Pottstown, Pa. She was one of the few surviving pioneers of Waterloo.

county, who moved by team from Penna., to Canada early in the last century. She passed away peacefully after much suffering, trusting in Jesus Christ as her Savior. She was a long time member of the Mennonite church. Her husband, our father, predeceased her in 1874, so that she spent 39 years in lonely widowhood.

Inquiry is made as to the whereabouts of one Oures Derby, a young Englishman. He is said to have gone to the Canadian West from Welland county, Ont., some time ago. Was a member of the Brethren. Anyone able to give the desired information kindly write to C. D. Broughton, Fenwick, Ont.

We are requested to call attention to an error which appears in the Directory of Church Officials in Conference Minutes for 1913, page 95, where deacon Frank Garis' name is given as James Garis. Please make note of this correction in your copy.

GLEANINGS.

The apostle Paul never boasted but in the grace of God (I Cor. 15: 10); never gloried but in the cross of our Lord Jesus Christ (Gal. 6: 14); called himself "the least of the apostles" (I Cor. 15: 9); and some years later "the least of all saints" (Eph. 3: 8); and later still, when ready to be offered up, he wrote, "This is a faithful saying, and worthy of all acceptation that Jesus Christ came into the world to save sinners; of whom I am chief" (I Tim. 1: 15). Yet he could also say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1: 12). Even in heaven we will ascribe all

the glory of our salvation to Him who redeemed us to God by his blood (Rev. 5: 9); and all the modern *stuff* about "*character building*," of which Proff. Drummond and other mistaken teachers delight to treat, will be utterly discarded. If we trust in the merits of that precious blood to cleanse us, why can not the sinner be saved now, and know it upon the sure testimony of God?—J. H. Brookes.

* * * * *

Notwithstanding the many specious arguments that "the world is getting better," there is a very consciousness to the spiritually-minded and Scripturally-taught child of God that the "unrest" and "upheavels," the "tempests" and the "contrary winds," are getting "worse and worse." Our only hope of betterment is that Christ will come and bring us safely thru them to "the other side."—Barbour.

* * * * *

Mercy now is freely offered to all our guilty race. Love is pleading with most winning arguments. Alas, men are everywhere turning away from the Love, nay, are actually *hardened* by it. What can remain but judgment? "*Let favor be shown to the wicked yet will he not learn righteousness*" (Isa. 26: 10). But "*when thy judgments are in the earth,*" when the blood of that awful winepress is "up to the horses' bridles," then shall the trembling nations "learn righteousness," and that sea of blood shall change to "the knowledge of the Lord covering the earth as the waters cover the sea."—Jennings.

* * * * *

On our first setting out to follow the Lord, we know but little of the depths of evil and folly in our hearts. Indeed, we are superficial in every thing. It is as we get on in our practical career that we begin to prove the reality of things;

we find out the depths of evil in ourselves, the utter hollowness and worthlessness of all that is in the world, and the urgent need of the most complete dependence upon the grace of God every moment. All this is very good; it makes us humble and self-distrusting; it delivers us from pride and self-sufficiency, and leads us to cling, in childlike simplicity, to the One who is able to keep us from falling.—*Selected.*

* * * * *

A number of our readers have written us asking about a "Bible Study Club" magazine published in New York City. A man by name of V. Noble is acting Secretary. This magazine gives an exposition of the International S. S. Lessons and is evidently circulated free in very large quantities. We have investigated the source from whence it came and discovered that the address where it is published is "*Pastor Russell's Lecture Bureau*". It is nothing else than Russellism dished up in a new form under the disguise of another name. How this system with its evil doctrine sneaks along deceiving wherever it can! Millennial Dawnism, International Bible Study Association, Brooklyn Tabernacle, the Peoples' Pulpit, etc., are some of the names by which it goes. Other names will no doubt be used to gain entrance in homes and hearts.—*Our Hope.*

* * * * *

The wiles of the devil are more to be dreaded than his loudest roar. In a refined age such as our own, the coarse practices which were successful in the past would in a large degree fail to produce the desired effect. Accordingly round-about methods of attack are adopted, the true objects of which are only perceived by those who have anointed their eyes with eye-salve that they may see (Rev. 3: 18). As an example of

what we mean take the story of Jonah. It evokes a smile today to refer to the prophet's sojourn in the belly of the fish as sober historical fact. Quite well-intentioned people will sometimes ask, when rebuked for their incredulity: "What does it matter whether we regard the story historically or allegorically? Nothing of a spiritual character is affected by it." Reader, *everything* is affected by it. The Son of God emphatically endorsed the Jonah story, both as regards the preaching and as regards the three days in the fish's belly, in Matt. 12: 39-41.

If He did not know what He was saying, or if He knowingly endorsed a falsehood, then (God help us) all ground for confidence in the Savior has gone. How can we trust Him concerning heavenly things (of which we can obtain no human corroboration), if we can not trust Him concerning earthly things, *i. e.*, if He could pass on fable or allegory to us as historical truth? Satan's objective, in arousing ridicule concerning Jonah, is not the Son of Amittai, but the Son of God.—*W. W. Fereday.*

* * * * *

"He prayed AGAIN and the HEAVEN gave rain." The word "again" means a petition of seven-fold agony (I Kings 18: 42). Elijah knew God intended rain, he also knew God decreed him as the means to bring it (Ezek. 36: 37: Jere. 29: 12). Because you expect blessing you must not give over praying. Daniel prayed the more, because of what he read in books. So the church is to take advantage of the promise and cry the more, Lord Jesus, come quickly.—*Selected.*

The list of titles distributed by King George last year contains the names of three Jews who received the title of Baron.

CONTRIBUTIONS.

AFRICA.

BY H. J. FREY.

Chapter XI. Our Own Missions.

It was not till the year 1897 that our own Brotherhood sent forth the first missionary company to lend a hand in the great work of evangelizing the dark continent. Under the leadership of Eld. Jesse Engle, this company finally opened Matopo Mission in June, 1898. These heroic missionaries settled here, amidst an absolutely illiterate and ignorant people; and tho the native chief, Nhlukanisa, allowed his people to learn, yet the progress of the Mission was slow. With their own hands, assisted by the natives, they built their huts of poles and mud thatched with grass. The same hands dug their gardens and reaped their crops. The aged veteran, however, was not allowed to toil long in the field where he loved to labor. After two years of service, his Lord called him home; but not before he had so reached the hearts of the heathen that even old men feelingly spoke of him, "He loved us." It must have been a source of great joy to him to have the privilege, before his departure, of leading a number of lambs into the watery grave and baptize them in the name of their Lord. From that day to this the work has prospered slowly but very surely. Other workers have come forward from time to time. The mud huts gave place to a substantial brick dwelling. The low-thatched church gave way to a commodious chapel. A brick dormitory was built for native boys staying at the Mission. Substantial stables and shops have been erected, until now the place presents a very comfortable appearance. But, best of all, the

Gospel has been preached to the natives, and a goodly number have been saved from their superstition to serve the living God.

And not only so, but other stations have been opened. In 1904, Mapane Mission was opened by Bro. & Sr. Doner. In 1906, Sisters Frances Davidson and Adda Engle established Macha Mission, and the same year Mtshabezi was opened by the writer and his wife. In 1910, it seemed best to put a native teacher in charge of Mapane, and the following year Bro. & Sr. Doner with their co-laborers opened up Mandamabge with bright prospects of success. But our beloved brother was permitted to labor but a few short months when he sickened and died. Shortly afterward, the mission was closed. In 1911 and 1912 respectively, two stations were also opened at the mines in the vicinity of Johannesburg, in charge of Bro. & Sr. Lehman and Bro. & Sr. Eyster respectively.

In regard to location, Matopo Mission is twenty-five miles South East of Bulawayo, Mtshabezi twenty-five miles South East from Matopo, and Mapane twenty-five miles South West from Matopo. Macha Mission is approximately four hundred miles North of Matopo, and Johannesburg about five hundred miles South, tho to go by train to Johannesburg would be considerably farther.

Johannesburg and the Missions near Bulawayo are situated at about 30 degrees E. Longitude. Macha is rather west of that, but all are governed in time by the 30th meridian, which would make the time at the missions seven hours earlier than in Pennsylvania, and eight hours earlier than in Kansas. When therefore the brethren in Kansas assemble for public worship at 11.00 a. m. the brethren on the mission field would perhaps be gathered for evening prayers.

at 7.00 p. m. As respects latitude, Matopo and Mtshabezi are approximately 20 degrees South, and Macha perhaps five degrees farther north. At certain seasons of the year the sun is directly above us at noon, and the heat would be almost unbearable were it not for the comparatively high altitude, Matopo being 5000 feet above the sea level, and Macha and Mtshabezi nearly 4000. Tho in selecting mission sites, we have tried to select locations comparatively healthy, yet the fact remains that the whole of Rhodesia is regarded as fever country, and the climate has a depressing effect upon the system, so that one frequently needs a change..

The church has secured a Government lease of 3000 acres at Matopo for a term of ninety-nine years. Macha has the promise of a grant of 3000 acres, and the church has bought a farm of six thousand acres for Mtshabezi, where the girls' school is located. Some may wonder why so much land is needed. But we must remember that much of the surrounding country is owned by companies who can expel the natives from the land at any time they choose. Should such a thing ever happen, which however, we trust never will, we ought to have large enough tracts to accommodate at least some of those who may want to stay near the Mission. And even now many families live on the mission farms, have their gardens there, pasture their herds there, and are in easy reach of the school and church. Moreover, as all our head stations are industrial missions, we desire to enlarge our cultivated areas as we are able to do so. Then too, our herds and flocks are continually growing larger, and considerable pasturage will be required for them. We must also remember that a farm in Africa does not mean 6000 acres of fertile land.

The greater portion is hilly and rocky, and almost valueless except for timber and for pasturage. When we consider the comparatively small sum required to buy a farm, we see at once the advisability of securing a large acreage if possible before building up a permanent mission. Moreover at Mtshabezi we charge the natives living on the farm a small rental, the total of which at present amounts to about two hundred and fifty Dollars per year—income from the farm.

As stated above, all our head stations in Rhodesia are industrial schools; but besides these, it is our aim also to have outstations manned by native teachers, under the direct supervision of the missionaries at the various stations. In this way, natives can be of very great service in extending the Gospel to their own people. Indeed, in a large measure the evangelization of Africa rests with the native teachers and evangelists. The natives must feel that since the light has come to them, they also ought to take it to their less fortunate brethren. Many too are yielding themselves in preparation for this work, which is one of the most encouraging phases of our labor in Africa.

As to results, they are not what we would desire to see; but as we look back upon what has been accomplished, we are thankful to God because our labor has not been in vain. Some have yielded to the Lord, and are standing true. Others have given the missionaries many heartaches. Sometimes the work has been shaken till it seemed that the very foundation trembled. But thru it all, the strong hand of God upheld the work and prospered it. In Rhodesia we now have about two hundred baptized members, and perhaps twice as many in the inquirer's classes. There are nearly a

dozen native teachers, and a number of others are preparing for such work. Taking it all together, the work seems encouraging. But oh, let no one be satisfied with present success. We have not yet reached the end. We have scarcely begun. See the millions of souls farther out! Are we not willing to deny ourselves still more in our endeavor to reach others? May God help us to lift up our eyes to see that *the field is the world, and that the fields are white.*

Mtshabezi Mission

Gwanda, Rhodesia. S. A.

SPEAK THE TRUTH IN LOVE.

BY JOHN H. MYERS

"But speaking the truth in love may grow up into him in all things which is the head even Christ" (Eph. 4: 15). The Lord helping me, thru the Holy Spirit I will try and lift up the Christ of God. Paul was much concerned about the Church at Ephesus, at the early planting of the Gospel, that they might be well grounded upon the faith that was once delivered to the Saints. When Christ had at one time cleansed ten only one turned and glorified Him, lifted Him up for what He did in helping them. They, no doubt went out to prophesy or preach in His name, but He, Christ, says, "Not every one that saith Lord, Lord, shall enter into the Kingdom of heaven." Once He anointed a blind man's eyes, and the man said he saw men as trees walking. This man, no doubt, had felt that a great thing was done for him and he was ready to move out in Christian work, but his view was too high, he needed a second, or deeper, work and was willing that Christ should anoint him the second time when he then saw clearly.

The church at Ephesus, no doubt, in its zeal ran fast, pushed on the good work, we believe, were very zealous, and, from the reading of the epistle we feel that Paul saw danger and as he referred to the work of faith among them he comes to the 15th verse of the 4th chapter where he says, "But speaking the truth in love". We find in ourselves a zeal to lift up Christ and say some things that are true, but we don't speak them in love. Paul says, All things are lawful for me, but all things edify not. In our observation in late years we feel sorry to find lack in our own life in lifting up, or magnifying the Christ of God and therefore need to be admonished, that there may be a growth in the divine life. To our mind, the church at Ephesus stood well, or high, in early Christianity. The revelator in writing to the seven churches in Asia compliments her works and labor of love, and her patience; that she could not bear them that were evil and them that say that they are Apostles and had found them untrue. Yet with all the zeal found in her there was a truth upheld but not in love and where is she today? The city of Ephesus in a mass of ruin.

Oh how we need to look where we stand and see if we are speaking the truth in love, or if we have our own person in admiration instead of the Christ of God. This church had lost her first love, had left off the things that magnified the Christ. There is a spirit now working among the churches to work together and those Christian people that are on that line do hardly speak the truth in love. To fit in at all the holiness meetings, and lifting hands to the advanced standing we possess is hardly true, or we hardly speak the truth in love. Hence we do not grow and we surely need Paul's admonition to the church at Ephesus.

The old, so-called, River Brethren church was rather reserved in her views, and has not stood very prominent before the world, but of later years quite a change has come in this church. She can link arms now with the Pedo-Baptist or Sprinklers, yes, infant baptist churches. But speak the truth in love is lacking with us as it was at Ephesus. To be true to your convictions means a great deal in this our day. If with fear you tell of the things you see coming into the church they say, Oh you are narrow minded and you had better come to the altar.

"To the church at Sardis write, I know thy works that thou hast a name that thou livest and art dead. Be watchful and strengthen the things which remain that are ready to die, for I have not found thy work perfect before God". Then He says, "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white for they are worthy". Beloved, I shall be one of these only made so thru the blood, and kept by the everlasting covenant that God has made with His people. Dear readers, will you pray for us? We are still holding up the old way in much love, looking for the soon coming of our blessed Christ. Thomas, Okla., July 19, 1913.

Romanism is a menace. The Roman Catholic church seems to be nothing more than a great political machine. In our country at present they are unusually active politically. Rome is gradually losing her power in European countries, a number of European countries have thrown off the yoke of Romanism, and have declared that church and state are separate. Now the Pope is looking to the United States, and is trying hard to Romanize her. Catholics under the plea that religion and politics should not mix, are rapidly creeping into places of prominence and power. Catholics are to be

found on school boards, in councils, as mayors of cities, in legislatures, in congress, on the supreme bench, yea, the President's private secretary is a Catholic. Rome votes solid. Let's open our eyes and save this country from Roman-Catholicism. Sel.

THE TWILIGHT HOUR.

BY W. R. SMITH.

*"Soft falls the sunset's lingering gold,
The day drifts on to evening song,.....
Soon night will rest on wood and wold,
And far above the stars shall shine."....*

It is the early twilight of the Summer eventide. The sun has gone down beyond the Western hilltops in a blaze of glory, as tho passing thru the open portal to the mansions of the blest.

A soft zephyr wafts the sweet odors of the green fields and flowers thru the open meadows most grateful to the senses. On a near shrub a mocking bird is warbling forth a cheerful song of love as if the day was not long enough for joy and praise. In the infinite fields of heaven, the softly glowing stars are coming into view one by one, as they silently wend their ceaseless courses thru the long ages.

No wonder that the Psalmist wrote after looking up and seeing these sparkling jewels of the skies, that the heavens declare the glory of God.

At this vesper hour the weary toils of the day are over, and its cares and burdens laid aside, and our spirit, as on eagles' wings soars aloft to higher thoughts than those of earth. I am alone, and yet not alone, for Jesus, my dearest Friend is with me, a home companion whom I have known for nearly forty years. So we are not strangers to each other. I call Him my adorable Lord, and when He speaks to me, He says, "My Child." Home feeling is

everything; to be alone with Him, and to feel at home with Him. What a refreshment His presence imparts to the trusting loving soul, a well in the desert journey of life, the shadow of a great Rock in a dreary land.

How the troubles of life fade away, and the sorrows of yesterday are as the clouds that swiftly pass to come no more. His presence is light, as when the night is gone, and the bright gentle morning has come, with the fragrant bloom of flowers, and the song of birds, and He fills the soul with sweet repose and blessing.

We can tell the dear Savior of many things we would not care to whisper to another, knowing that He understands us more perfectly than any other one. He will be more pitiful and merciful, for He remembers that we are dust. What a safe sure refuge in which to abide, not only while the storms and sorrows of this life are sweeping over us, but thru all of the beautiful ages of eternity. In these peaceful hours of holy communion with the blessed Savior, we get an uplift of soul toward heaven. Our spiritual powers are renewed for new duties in life, and the joy of the Lord has become our strength. With Jesus, no sweeter companionship can be found in all the wide world, for only words of love fall from His lips, as He gently talks to us, telling of greater bliss and glory to follow after a while.

In the past when I have walked the crowded city, a stranger to every person there, I have felt the conscious presence of the unseen Savior at my side. In truth we are never alone in all of our wanderings over the hills and vales of life, for there is One that walks with us to sustain, comfort and watch over us, lest we dash our foot against a stone.

No trust in all the world is so blessed

and full of holy desires, as when in these twilight hours we have these little heart to heart talks with Jesus. Here we can lay all of our burdens down, forgetting the anxious thoughts that so crowd our day life, and the buried hopes of the past years, as He folds us to His breast and calls us His very own. How far away the world seems with all of its fleeting so-called pleasures, and how thin the veil that intervenes between us and the real abiding glories of the great life beyond, and a burning love fills the soul with unspeakable joy, as when the two disciples of old walked with Jesus along the way.

Life's toils here will soon be past, its sorrows forever gone. How precious then is the thought that we shall spend a blissful eternity with Him who died for us, loved, walked and talked with us thru the shadowy vale of time.

May all the way-worn pilgrims of earth ever refresh themselves at this Living Fountain of most wonderful Love, and enjoy the peaceful rest of soul that Jesus alone can impart to all his trusting children.

Fredonia, Kan., R. R. No. 2.

PRAYER, SWEET *prayer*; this has been on my mind. God helping I will pray for all, for there is so much in prayer. May God have all the praise. I pray for the love of the Father to be manifest to all, and especially our home. I pray for the privilege of so many ways in which we may praise His dear name. Father, Thou hast said Thou wilt never leave us nor forsake us; this we have realized. Oh, Father, help us to watch and pray more. We need Thee more close than ever dear Lord. Help us to come in a more meek and lowly spirit. Morning, noon and night, also in our closet, what sweet communion we can have in Thy

presence. May we exercise our minds more in this way, dear Lord. Bless those who are afflicted, the widows and orphans and those who are in distress, especially those who are in sin. There are, oh, so many. We want, dear Father, to live so that when done here we can come prepared with all Thy dear saints, praising Thee. Bless all Thy servants and workers in the various places. What more shall we say? Oh Father, still help us to be ready and prepared to speak such words as becomes us, that we may not be ashamed, neither that we may be condemned thereby when we are around those that are out of Thee, but, Oh Father, may we so speak and act that they may see we have joy and peace in serving Thee. For Jesus' Sake, Amen.

*Glory to God, my Savior is He
In His great love He saves even me;
Soon I shall see Him face to face,
And praise Him in heaven for all of His
grace".*

*"Now the least we do for Jesus
Will be precious in His sight."*

Praise His name forever
E. Morrison.

PRAYER.

BY WM. S. HINKLE

*"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire,
That trembles in the breast..*

*"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."*

John 14: 13, 14. Read it. Does it mean what it says? If not, why not? (Luke 21: 33. Also v. 34-35).

Luke 11: 1. Did Jesus ever offer an unanswered prayer? (John 11: 42. John

11: 22). Is our communion with the Lord interrupted by business? (I Tim. 6: 9-11).

Was the Savior ever out of communion with the Father? (John 14: 10). But we can not be like Jesus. Why not? (I John 2: 5; I John 3: 7). The natural world is in harmony with nature's God and accurate and obedient to His laws. If it would move away and some morning the sun fail to appear, the human race would be greatly alarmed. The righteous spiritual world is equally alarmed that the human spiritual world is disjointed with its Christ God. (I John 5: 14-15; I John 3: 21-22).

*..Every human tie may perish,
Friend to friend unfaithful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove,
But NO CHANGES Can attend Jehovah's
love.*

Heb. 5: 7-8. John 15: 7-8. If we abide in Him. He abode or was in constant communion with the Father. We fail to see any conditioned difference between Jesus and a disciple or a follower of Jesus along an acceptance line—except in our favor; He carried *all* the load alone, (Isa. 53.) and we now have His mighty and effectual intercessions and help. The way is the same and it is enough that the servant is *as* the Master. (Matt. 10: 24-25). We have no right to look for anything better, and be a *real* disciple. There are no promises to that effect. If we suffer with Him, we shall also reign with Him. Vica versa what? Does it not say if we are *without* chastisement (suffering), we are—what?

If we abide in Him, He purifies our thoughts, purposes and actions, *as* He is pure—(I John 3: 3), gives us a lively and real consciousness of the reality of God

and His near-by and close indwelling presence and companionship with our spirits.

*"As by the light of the opening day,
The stars are all concealed,
So earthly pleasures fade away,
When Jesus is revealed.*

Or

*"My Savior comes and WALKS WITH ME,
And sweet communion here have we,
He gently leads me by His hand,
For this is heaven's borderland."*

John 3: 16. It does not say God so loved our farm, home, family, and business that He does not want us to lay down our lives for Him, as He also laid down His life for us. (John 15: 13; I John 3: 16). Who are our brethren? It does mean: God so loved William S. Hinkle that He gave His only begotten Son, that William S. Hinkle by believing on Him, need not perish, but can have everlasting life. What will William S. Hinkle *return* as a heart service to his loving Maker for all His benefits to him? Would he shrink before a Nero or a caldron of boiling oil—his name cast forth as evil?

John 16: 23-24: Ask, receive, that your joy may be *full*. What kind of joy do we have day by day—is it in the Lord; is it *full*? We do not pray to overcome God's reluctance to give but to get our unreadiness ready to get what God stands ready to give. If we did not thank Father for His last gift, what right have we to expect another one? Peter was bound in prison with two chains (Acts 12), surrounded and watched by guards, but prayer overcame all obstructions and set him free. And a careful reading in the Spirit, or with the spiritual understanding, will show how that the church that prayed for him did not believe in their own prayer when the answer stood at their door. There are plenty pray-

ers like it everywhere. The history of Dorteia Trudel of Switzerland is worth reading. (Rev. 6: 10-11).

*"Think how He labored that we might
have rest,
Think how He suffered that we might be
blest,*

*Saved by His mercy, upheld by His care,
Tell of the goodness we constantly share,*

*Go tell of His love,
Go tell the world of His love,
Go tell the world!"*

John 16: 26. Here are two thoughts, asking in His name, and Jesus Himself praying for us. This is a strong recommendation to divine favor if we are disposed to use it. Would the Father refuse the Son's intercessions? The knowledge of Christ in our own lives and hearts is a reality and a force, compelling obedience from a glad heart. Is His "Go ye" (Matt. 28: 19) addressed to some other person? The world was against the truth. The lawyers were against it (Luke 11: 45-52). The Pharisees, scribes and hypocrites were against it (v. 39-44). His life was finally laid down, heart broken on the cross. We are probably a Samaritan but do not have a Samaritan home on paper for gaining lucre.

Do we pray "For Jesus' sake?" Is it for His sake that we are narrow, exclusive—not interested in lives not measuring up to our ideals and standards of success in life? If I pray for Jesus' sake to open a way out of a barred and banned condition, and He does it, I have no more right to anything except what would be endorsed and approved by the Savior as pleasing in His sight and to Him. Losing my earthly life to gain a spiritual life out of heathen darkness in America, or abroad, would be *great gain*.

The laws were never favorable to Apostolic religion. It hurts sin, untruth, lies and deception and the devil (Rev. 2: 10-11). It put Peter, Paul, Silas, John the Baptist and many more into prison to shut off truth and righteousness (Heb. 11: 35-38). What is the mystery of Iniquity? (II Thess. 2: 3-12).

The law was not made for the righteous and the non-resistant (I Tim. 9:10). The *Topeka Plain Dealer* says: "When a State can pass its own laws and have its own courts to affirm or reverse them and when the same law in another State will be congenial or obnoxious to its citizens there is bound to be discontent."

*"Sitting at the feet of Jesus,
I would look upon the past,
For His love has been so gracious,
It has won my heart at last."*

John 17: 10. Is Jesus glorified in us; in what we say, what we do, in that malicious letter we wrote, in that enmity and revenge we cherished, that indifference, that "I am not my brother's keeper?" Was it for Jesus' sake? (v. 12). Does Jesus keep us and is His joy in us? (v. 13).

V. 13. Sanctification. Jesus was not impure and did not need cleansing. But He set Himself apart exclusively to do the Father's Will (Heb. 10: 7). He was here for no other purpose (Luke 2: 48-49). Paul said: This one thing I do (Phil. 3: 13). Do we? Or are we afraid the devil will imprison us and unpopularize us, like Madam Guyon and others? (Rev. 2: 10-11). His servants on earth are well trained in secret crimes and works of darkness, posing generally as popular, and honorable, and are unsuspected.

Heb. 10: 10. The Greek is: "We have been and now are sanctified." Justification points to Jesus—not to us. Sancti-

fication points to the "offering" made for us on the cross, *once for all* not to us. There I rest.

The truths of the Bible are too simple for the worldly-wise and big heads. The devil seeks to overthrow us by suggesting looking at ourselves. We might be subjective maniacs and everything that is vile, but we need not look subjectively into the Lord's property and encroach upon His prerogatives, but let *Him* take care of it, and look at the "Offering"—made *once for all* (I Cor. 1: 30; Col. 2: 10).

Encroaching upon God's prerogatives is dangerous soul business (Mal. 3: 5).

The following from the *Visitor* is wonderfully true: "It may not be amiss to say yet briefly that there is a consciousness that grave dangers threaten the church from different sides, on the one side is formalism, literalism, legalism, human merit, on the other heretical teaching, higher criticism, New Theology, liberalism, fanaticism." And it's everywhere (Rev. 12: 12).

In Jersey City a beautiful and innocent girl of sixteen was placed under a malevolent influence (hypnotized), sold for \$800.00 and died in a Cincinnati hospital. In Nebraska a man was placed under a malevolent influence, railroaded to an insane asylum and his property or claim "jumped." Out West the same state of affairs obtains largely as well as in about all states. Lawyers for a handsome fee will do any infamous work, altho there are occasionally honorable men in that, as well as all other professions.

John 17: 23. Wonderful verse. God loves us like He loves Jesus, His own beloved Son. This love in us is to be the prompting and compelling force to convince and coerce and convert the world (v. 26).

To pray in "Jesus' Name," or "For Jesus' sake" is to pray for what Jesus would. He taught us to pray for our daily bread and taught us that we are precious and of *value* to Him and He would clothe us and feed us and take care of us (Matt. 6:24-34) while we were co-workers with Him. Paul said he had to fly from one city to another while the devil pursued him to stop his labors and multiply his zeal for the Master and the Truth. His panegyrics or letters to the churches abound in tales of suffering and privations. In the face of the re-appearance of the second sin of Gal. 5:20 in the latter and present day Apostasy, in an unrecognizable form and subtle method, ruining life upon life, by depriving the pivotal center of the brain of its normal function in a secret and perfidious way, we may well watch for the coming of the Lord. The cup of sin and iniquity is full and the climax has been reached.

II Cor. 11. In journeyings often, in perils by my own countrymen, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness (Rev. 9:21; 18:23-24; 13:7-8; Mal. 3:5; I Tim. 2:12; I Cor. 5:12-13; 4:11-13). When men squirm at the truth and spend years of time and hundreds of dollars to suppress it, it is an eloquent way of reporting to the public that they have been hit. A guilty conscience. A Christian is too much of a gentleman to defend his reputation in a civil court of law. Nero took Paul's head off, but God has no doubt given Paul a much better one long ago. The true Christian does not look for enconiums among the carnal and sinful.

*"Must I be carried to the skies,
On flowery beds of ease,
While others fought to win the prize,*

And sailed thru bloody seas?"

*"Sure I must fight if I would reign,
(The Christian is not called upon to reign in this world, but to suffer with Christ).*

*Increase my courage Lord, (Amen)...
I'll bear the toil, endure the pain,
Supported by Thy word.*

*"The saints in all this glorious war,
Shall conquer, tho they die,
They see their triumph from afar,
By faith they bring it nigh."*

(They have God to count on.)

Tune:—Yes, Jesus loves me.

*"Jesus liebt mich ganz gewiss,
Weil man's in der Bibel liest,
Kindlein kommt zum lieben Christ,
Weil es schwach, Er machtig ist.*

*"Gib fier much sein theures Blut,
Himmelsporten auf mir thut,
Waschet mich von Sinden rein,
Traght Sein gleines Lamm hinein.*

*"Jesus liebt mich inniglich,
Bin ich traurig, schwach and siech,
Kommt Er zu mir bei der nacht.
Und an meinem Bettlein wacht.*

Chorus.

*"O Yesus liebt mich,
O Yesus liebt mich,
O Yesus liebt mich,
Die Bibel sagt mir so."*

Marvin Camp, Wellston Station,
St. Louis, Mo.

*What tho' my joys and comforts die,
The Lord my Savior liveth;
What tho' the darkness gather round,
Songs in the night He giveth.
No storm can shake my inmost calm
While to that refuge clinging,
Since Christ is Lord of heaven and earth,
How can I keep from singing?*

News of Church Activity

IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Cora Alvis, Lewis Steckley, Sallie Doner, Hannah Baker, Matopo Mission, Bulawayo, South Africa.

Jesse and Docie Wenger, H. Frances Davidson, Macha Mission, Choma, N. W. Rhodesia, South Africa.

H. J. and Emma Frey, Walter O. Winger, Abbie B. Winger, Elizabeth Engle, Sadie Book, Mtshabezi Mission, Gwanda, Rhodesia, South Africa.

Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.

Jesse R. and Malinda Eyster, box 10, Boksvaal, Transvaal, South Africa

India.

The following are not under the Foreign Mission Board:

Mr. and Mrs. D. W. Zook, Adra, B. N. R., India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

OUR CITY MISSIONS.

Philadelphia Mission, 3423 North Second St., in charge of Peter Stover and wife.

Buffalo N. Y., Mission, 25 Hawley St., in charge of Eld. T. S. Doner and wife.

Chicago Mission, 6039 Halsted St., in charge of Sr. Sarah Bert, Bro. B. L. Brubaker and Sr. Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th, St., in charge of Eld. J. R. and Anna Zook.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, box 1.

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.

Dayton, Ohio, Mission, 601 Taylor St., in charge of W. H. and Susie Boyer.

The Church of Christ is made responsible for the spread of the Gospel. What excuse has she—lack of interest, lack of love or lack of means?

CHICAGO MISSION.

Report for month ending, July 15, 1913.

Receipts.

Mary Hoffman, Harrisburg, Pa., \$1.00; Clara Hoffman, Grantham, Pa., \$1.00; Sr. Frey, \$10.00; Lizzie Lenhart, Abilene, Kan., \$2.00; In His Name, Pa., \$5.00; Bro. Eavey, Hamlin, Kan., \$2.50; Valley Chapel S. S., \$6.30; Sr. Heise, Hamlin, Kan., \$1.00; Sr. Gingerich, Ont., \$1.00; Sr. Kelle, Kan., \$1.00; Y. P. Chicago, Ill., \$5.55; Total, \$36.35.

Expenditures.

Provisions and ice, \$27.00; gas, light and cooking, \$5.55; Total, \$32.55.

Sarah Bert and Workers.

Englewood, Ill.

MESSIAH HOME.

Report of cash donations received since last report up to July 1, 1913.

These are acknowledged with gratefulness to the donors by the Managing Board.

Receipts.

A sister, Ohio, \$1.50; Fannie Brechtbill, \$5.00; Benj. Hoffman, \$4.00; Mary Hoffman, \$3.00; Bro. Wenger, \$2.00; Collection, \$24.74; Sewing Circle, \$5.00; S. R. Smith, \$3.00; Sr. P. J. Wiebe, \$1.00; Mary Kindig, \$1.00; Annie Kuhns, \$2.00; Samuel Rosenbery, \$1.00; Miriam Benner, \$1.00; Sr. Frederick, \$.50; Lizzie Moyer, \$.25; S. B. Stoner, \$2.00; Jacob Hoover, \$10.00; Emeline Booser, \$300.00; D. V. Heise, \$10.00; E. F. Hess, \$5.00; J. D. Books, \$1.00; L. O. Shellhaas, \$1.00; Mrs. Mull, \$.25; Mrs. Keeny, \$.25; Charles Baker, \$1.00; S. G. Engle, \$10.00; Noah Gairus, \$1.50; P. J. Wiebe, \$1.50; John Engle, \$1.00; A sister, \$1.00; collection, \$11.16; Annie Hitz, \$1.50; E. Kitzmiller, \$1.00; Albert Baker, \$2.00; Total, \$414.88.

A. B. Musser, Sec'y. and Treas.

Harrisburg, Pa., July 1, 1913.

PHILADELPHIA MISSION.

"Of salvation thru Christ in whom we have redemption thru his blood, the forgiveness of sins" (Eph. 1: 7). Hear what good the Lord will speak for He will speak peace unto his people and to his saints (Isa. 52: 3). For thus saith the Lord, ye have sold yourselves for nought and ye shall be redeemed

without money, for their is a fountain open in the house of David for sin and uncleanness. This fountain is not a wasting stream but a fountain ever flowing, never failing, always yielding full supplies for every demand, enough for all, both to pacify and purify. If we drink the water that He will give us we shall never thirst, but it will be a well of water springing up into everlasting life. Mark the freeness of God's grace. It is not a fountain sealed nor confined to a few individuals, but a fountain opened. None are forbidden; but all are invited, and whosoever will may come. "And the Spirit and the bride say, Come, and let him that is athirst come, and whosoever will let him take the water of life freely." This is a new and living way here opened to guilty, polluted man. "Mercy and truth are met together; righteousness and peace have kissed each other." Such an one as was typified by the sacrifices foretold by the prophets and accomplished when Jesus was wounded for us, and here we are told He was wounded, bruised, chastised, and stripped. But why so cruelly treat Him? No harm, neither was guile ever found in His mouth (1 Pet. 2: 22). His whole life was one continued act of benevolence. He went about doing good (Acts 10: 38). "How God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him."

Truly, it is wonderful what a Savior we have. Do you ask again, for what then did He suffer all this? For our transgression and for our iniquities. Was He thus wounded and bruised to atone for them, and purchase salvation for us? II Cor. 5: 21: "For he made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Thank God that Jesus bore all our sins: they were nailed to the tree, Bless His dear name. For there is none other name than that of Jesus under heaven given among men that can be of any saving benefit to us. We, as sinners, have destroyed ourselves, and have not the least ability to save ourselves. Hos. 3: 9: "O Israel, thou hast destroyed thyself, but in me is thine help." But our dear Savior has done the work completely: He made full satisfaction to law and justice, freed us from sin

and death and restores unto us our forfeited peace with God. Praise His dear name.

Jesus, is the name that cheers our hearts. There is none other, neither do we want any other, for that name is great both in heaven and under heaven. Since we have such a great Christ, we mean to push onward and upward.

Our meetings are good; one soul came out on Sunday evening and was saved. This is our prayer that souls will be saved in God's kingdom. Will you pray for us that we may be kept by His Spirit at all times? And now may these few lines be a blessing to some one. This is our wish and prayer. Pray much for us.

FINANCIAL.

Report for July, 1913.

Balance on hand, \$20.15.

Receipts.

Phila., \$5.00; Greencastle, Pa., \$1.00; I. J. Ransom, \$2.00; Mt. Rock S. S., \$6.09; a brother, Hope, Kan., \$1.00; Phila., \$5.00; a sister, \$5.00; Offering, \$8.97; Home Mission Board, \$68.75; Total, \$122.96.

Expenditures.

Provisions, \$22.82; poor, \$7.50; gas., \$2.75; missionary, \$5.44; repairing lights, \$.70; coal, \$68.75; Total, \$107.96.

Balance on hand, Aug. 1, 1913, \$15.00.

Peter Stover and Wife,

3423 N. 2nd St.

DAYTON MISSION.

With grateful hearts do we come to greet you, dear ones, in the precious name of Jesus, to give another monthly report of the work here at this place. We can report blessed victory in our souls this morning, and can say that it does pay to give up all for Jesus, and follow the light and leading of His Spirit, and find the God-chosen place He has purposed for us. Indeed for all we sacrifice for Him we receive a hundred fold here in life, and joys eternal in heaven.

O dear friends, let there be nothing too dear to give up for our Lord. We can say that this past year and a half has proven the truth of God's promise to our souls. The thought would come, before entering the mission work, it would be a good bit to give up all, and devote all our time, but since we have said yes, and have entered into the work, we are made to say, Oh what a change. It is so little we have given up, and so little we have done, and never have we felt more small,

and our entire dependence upon the Lord as we do now. It is wonderful when we begin to view the condition of the great harvest field, as it stands before us in this sinful day. May we labor at our best to rescue some dear ones before they shall forever be lost.

We are glad to report that on July 5, three precious souls followed the Lord in the solemn ordinance of baptism. Sr. Henry Myers, and her two younger daughters, Hellen and Luceal. This brought joy and rejoicing to us all. Bish. J. N. Hoover was present to officiate. We thank the Lord for them, and do appreciate their help in the Mission, and in the street work, and that they have chosen this plain way. It truly does mean much to lay down pride and take the plain and narrow way, if we expect to please the Lord, and have a spiritual influence over our surroundings. Let us thank the Lord that there are a few souls that are made willing to deny themselves of the frivolous and perishing things of this world, for the joy and peace of heaven. Our sister Taylor who became one of us on May 31, is rejoicing in her Savior's love, and also is following the Lord in the plain way He revealed to her. O, bless the Lord, it does bring peace and happiness to our souls as we follow Jesus in the rugged way of the cross. And she has been so anxious about her husband's salvation, so she invited us to come to their home for prayer, and in that blessed little service, he became willing to call upon the Lord, and received help, and since he has been seeking, and praying to be made entirely whole in Jesus' precious blood. We are so glad for the way the Lord is leading him. Will you help us pray that he may go clear thru with the Lord? We are made to rejoice to see that souls are counting the cost and seriously considering their need of full obedience to the will of God.

It also is a pleasure to report the kindness and Christian love and interest our dear sister, Iva Herr, has for the work here, and again inviting us to bring our little Sunday School out to her place to spend a day of rejoicing in her home. We left the Mission 7.30 a. m., 75 of us in number. We reached Englewood safely, and soon were all together from Clark, Miami and Montgomery counties. The forenoon service was specially arranged for the Sunday School children. Bro. M. L. Dohner was first called upon to address the

children. His illustration was good, using a burning lamp to represent Jesus coming in the dark world; he also used five candles of different colors to represent the five races in darkness, and he lit the candles then gave the spiritual application, how Jesus died for the whole world, and how we may receive a light in our hearts thru Him.

Bro. O. B. Ulery came second using a short hedge branch and nice appearing leaves. As the leaves mostly covered the thorns, he told the children the leaves were the outward appearance when company comes. They look nice, and seem so good, but after the company has gone, the leaves drop, and the thorns are exposed as they become cross, naughty, and disobedient to their parents. Then the children named the thorns as being, stealing, swearing, murder, hatred, chewing tobacco, smoking and drinking. His spiritual application was how they could be removed by using a knife in cutting the thorns off. One special point very impressive, that in coming in contact with that stick of thorns was harmful and painful even to the shedding of blood, by its sharp points. But after all the thorns were cut out, then with perfect safety that little stick could be rubbed over the hand or face without any pain or harm.

Then third and last, Eld. J. N. Hoover clinched the nails of truth driven by the other brethren. First by appealing to their conscience, using for a simple illustration, two kittens quarrelling over two pieces of meat, the one grabs the meat and claws the other away. He asked if that kitten felt bad because it got all of the meat; they answered no. Why not? because it knew no better. The children realized that they could not do as the greedy kitten without feeling bad, because they knew better. He tried to impress how unexpectedly their evil condition may be revealed, then how important to have our little hearts made pure and their lives be useful and kept clean.

The noon hour was so nicely spent; the children were lined up from about 3 years and upward, and were marched in to the tables so orderly. For me to see the quietness and good behavior of the children at the table, and during all the noon hour, gave me such a thankfulness in my heart, for the kindness of Sr. Herr and our dear Fairview friends who made it possible that our little Sunday School could have such a peaceful time.

The afternoon service was very interesting and inspiring, as Bro. Eld. J. B. Leaman of Upland, Calif., was with us and gave the message. Text, Psalms 116: 12, 13. The Lord enabled him to picture the results of our obedience in rendering our just dues to the Lord, or the sad result of our disobedience. We pray God's blessing may attend his labors.

The meeting closed after a short testimony service and several hands were raised for prayer. We arrived home safely feeling the day had been spent to the glory of God.

We are glad to state that steps have again been taken to purchase this mission property. On July 29, the trustees made the first payment, and signed up an agreement, that final payment be made by Sept. 1, when a warranty deed will be given for the property. We do thank the Lord for all He is doing.

It is also a pleasure to state that Sr. Ada Engle of Thomas, Okla., is with us at present, expecting, if it is the Lord's will, to open up the way, to take a course of nursing here in the Miami Valley hospital.

We truly do wish to thank all the dear ones again for all they have done. May your hearts be made to overflow with joy and blessing from the Lord. And may you ever be a pleasure in God's hands, to be used for His glory and in the up-lifting of precious souls, is our prayer.

FINANCIAL.

Report for the month of July, 1913.

Balance on hand, \$24.29.

Receipts.

State Mission Treas., \$18.00; In His Name, \$2.00; Liddie Rasor, Englewood, O., \$2.00; Bert Dohner, Osburn, O., \$1.00; Fairview S. S., monthly offering, \$13.65; Henry Myers, Dayton, O., \$2.00; Edward Custer, Springfield, O., \$1.00; Fanna Herr, North Hampton, O., \$1.00; Sarah Custer, Springfield, O., \$.50; Elizabeth Thuma, Springfield, O., \$1.00; Harry H. Rotz, Chambersburg, Pa., \$5.00; Charlotte Myers, Dayton, O., \$1.00; D. V. Heise, Clarence Center, N. Y., \$10.00; Ervin Graham, Miami Co., O., \$1.00; Hannah Rasor, Englewood, O., \$1.00; Mission offerings, \$1.62; Total, \$86.06.

Expenditures.

Rent, \$18.00; gas, \$1.41; incidentals, \$1.03; table supplies, \$10.14; ten ton of coal, \$42.50; Total, \$73.08.

Balance on hand, Aug. 1, 1913, \$12.98.

Received for Flood Sufferers, Roza Pendleton, Urbana, O., \$10.00; Mr. & Mrs. Sanderson, Dayton, O., \$10.00; Balance on hand, \$16.31; Total, \$36.31.

Paid out for Flood Sufferers, \$13.25.

Balance on hand, Aug. 1, 1913, \$23.06.

Other Donations.

Provisions were donated by the following: Grandma Herr, Albert Hoke, Emma Dohner, Isaac Engle, J. N. Hoover, M. L. Dohner, Minerva Engle, Ella Etter, John Hershey, Anna Hoke, Levi Hoke, Eliza Engle, Elle Shatz, eggs, graham flour, canned cherries, berries, apples, butter, honey, cherries, dried corn, a chicken, butter milk, apple butter, a duck roast, bananas, celery.

Yours for the lost of earth,

W. H. and Susie Boyer.

601 Taylor St., Dayton O.

DES MOINES MISSION.

FINANCIAL.

Report for July, 1913.

Receipts.

Aud Hill S. S., Kindersley, Sask., \$6.00; S. Landis, \$.50; Fred Keisel, Fenton, Ill., \$1.00; Adam Bossert, Chantlers, Ont., \$5.00;

Expenditures.

Gas and fuel, \$4.50; water (3 months), \$4.25; groceries and other eatibles, \$20.50; incidentals, \$8.00.

Balance due Mission, Aug. 1, 1913, \$24.75.

The meetings are running with good interest. Help us in your prayers and co-operation.

Yours, in the field,

J. R. and Anna Zook.

DES MOINES, IA.

Dear readers of the VISITOR. Greeting in the precious name of Jesus. I am glad to say this morning I am happy in Jesus. I have much to praise Him for, for health and strength to praise Him for, for health and strength and the right use of my mind But above all things I praise Him for the plan of Salvation, and that He ever came into my life, and, thank God, He came to stay. Blessed be His holy name!

I am glad to say I am encouraged in the work of the Lord: it is a blessed life to live when one can feel he is where God wants him in His service. I am also glad for what God is doing for others.

Dear brethren and sisters, I am glad I can report that God is still saving souls at the Mission. Some times it is nearly heart-breaking to see these dear souls down in sin as far as any human being can get. When we look at them, drunk, dissipated, ragged and dirty,

and they ask for our prayers, the devil wants to say it is no use, they do not know what they are doing, but then the Spirit of God comes and says, Jesus died for him, and when we come to think, he, or she, is some one's boy or girl. Say, my dear reader, suppose that was your son, or daughter, would you say it is not any use praying for them? I am sure you would not say that; you would call mightily on God for them.

Well John 3: 16 says, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." When we come to think, God thinks just as much of some one else's boy as He does of our son or daughter. I am glad I can say God does save that kind of men and women.

I have sen Him do it over and over again in the Mission; praise the Lord for it.

Since I have been interested in the mission work of Des Moines there have been inquires sent to me asking what becomes of those people who get saved at the Mission. The only way I can give an answer is that we must take into consideration the nature of the work. Then you can understand it as it really is. We consider where the Mission is located. It is not a resident district, but a business dictrist in which there are strangers coming in about every week. For instance, some time ago a man came to the Mission: he was hungry for a deeper life if there was anything like that. He thought there was more for him, but he could not understand it. We gave him the word of God. When he saw it he got down at the altar and sought for the experience of sanctification, and, thank God, he received the blessing. He inquired about diffrent things, whether it was right to do this or that. we gave him the word for it. Now, this man said he would like to be around us, but he lived in Carlisle, Iowa, so we have not seen him since. I could mention of many others the same way. One man came to the Mission about two weeks ago. He was a doctor in some town in Iowa. He realized he was a sinner. He said, "I want Jesus, I have money, I want Jesus," and came and got saved and we have not seen him since. About a week ago a dear young man came in and wanted to get saved. He came to the altar and called upon God, but God had some thing for him to do. He was addicted

to the awful habit of smoking cigaretts. After he prayed a while he took the pack of cigaretts out of his pocket, looked at them awhile, then he laid them aside, and God wonderously saved him. His home was in New Jersey. He remained in town a few days and came to our street meeting and testified to God saving him. These are a few instances showing one of the classes of people who come to the Mission. Another class are those who belong to other churches who come and get saved and sanctified and go and work in their own church. We can certainly say God meets with us in power. A few nights ago we had a good spiritual meeting. The Spirit of God was there. We had some singing and prayer then the Scriptures were read and the meeting was thrown open for testimony. The saints then testified and when they had all spoken one poor man said, "I believe I am the only sinner here." We asked him to come and get saved; and he came and called upon God and after he accepted Christ as His Savior he told us he wanted to jump in the river and drown himself. He said, just a little more he would have done it. Then he said he thought of the Mission and came and God convicted him of sin and saved him. Blessed be His holy name.

Now that is the kind of people you meet in an every night mission. I hope I have made it plain as to the nature of mission work in Des Moines.

Dear brother and sister, when you think of Des Moines Mission think of six services a day and every night in the week. We have Sunday School and preaching at church in the morning and Sunday School and social service at the Mission in the evening, and street meeting and preaching at the Mission every night thru the week. It means more than one thing until one has had the experience of having the responsibility of the work of the Lord upon one, but I can say it is a pleasure because I enjoy it. Sometimes the body gets tired, but, thank God, the spirit is willing.

I hope the dear brethren and sisters will remember the work in Des Moines, and pray for us, that God may use us to His honor and glory. Blessed be His holy name.

I would also like to call your attention to the deficit that the Des Moines Mission had in the last report. I would like to say as one who is interested in the work of the Lord

that it makes my heart pain when I see deficit reports of missions. Let us try and push the work of the Lord in our prayers and our money. If you can't do one do the other.

Yours for souls,

H. W. Landis.

1198 W. 14th St. Des Moines, Iowa.

JABBOK FAITH ORPHANAGE.

The past few months have passed very rapidly for us, at the Orphanage.

As we look back, we rejoice at God's goodness to us, and the many blessings we were permitted to enjoy, especially as we recall the General Conference occasion, which will always be a green spot in our memory, a precious season.

We feel so thankful for those who came and assisted with the work at this time, and so lightened our burdens, and we know the Lord will bless us, for what we do as unto Him. Since Conference we have been short of help in the house, and with six more children added to our family, (which now numbers 28 children) the burdens have been heavy, and we feel the Lord surely has some one to help in this part of His vineyard. O, may we have more of the spirit of Jesus, a real missionary spirit, ready to improve the opportunities as they come to us of service or sacrifice, altho sometimes over-burdened and pressed with care, yet we feel encouraged to labor on, doing what we can, as unto Him. Asking your prayers for the work and its needs.

FINANCIAL.

Report for March, April, May and June, 1913.

Receipts.

Sr. Mary Baker, Stayner, Ont., \$1.00; Mrs. Caskey, Abilene, Kan., \$2.15; Conference Offerings, \$48.82; Samuel Whisler, Ashland, O., \$5.00; Amos Brandt, Pa., \$3.00.

OTHER DONATIONS.

Mrs. Morefield, Thomas, Ok., Girls' dresses and aprons, 1 pair shoes; Sewing Circle, Pa., 2 quilts, 4 sunbonnets, 3 bibs; Bethel Dist., Detroit, Kan., 19 boys' waists, 12 roller towels; Sisters' Sewing Circle, Abilene and Zion Dist., Abilene, Kan., 8 bed sheets, 1 blanket, 4 pillow cases (3 pieces underwear, 1 boy's hat; Newbern Dist., 7 roller towels, 2 tea-towels, 6 articles underwear; Bible 2 tea-towels, 6 articles underwear; Belle Springs, Dist., 34 pillow cases, 1 bed quilt, 3 sheets, 2 roller towels, 10 tea-towels, 7 boy's

aprons, and underwear, 1 pair over shoes; Hope, Kan., Dist., 1 bed comfort, 5 boys' waists, 2 shirt waists, 1 skirt, 1 jacket; A. J. Heise, Hamlin, Kan., 3 roller towels, 8 tea-towels; Mrs. Anna Hitz, Harrisburg, Pa., 1 bed quilt, petticoats, towels, pillow-slips, calico, and muslin; Girls' Sewing Circle, Abilene, Kan., 1 bed comforter, 3 girls' dresses, 3 aprons; from Montgomery Ward and Co., per Melvin Crawford, Detroit, Kan., 12 calico remnants. From Kansas, per L. L. Hoffman, 4 comforters, 1 quilt, 5 aprons, 1 boy's waist, 4 comforters, 1 quilt, 5 aprons, 1 boy's waist, 1 towel, 1 silk muffler, 4 dish clothes, wash-rags, mittens, hose, 1 cape.

Yours in the Master's service

E. N. and Adella Engle and Workers.

SOUDERTON, PA.

The Class at the Souderton meeting house were specially favored lately by way of visitors. Bro. J. B. Leaman, of Upland, Calif., was here Monday evening, July 14, and preached to a full house. His Text was Hebrew 6. On Tuesday evening he preached at Silverdale meeting house.

On July 25, Sister Effie Rohrer of Ohio who contemplates to go to India in the near future, gave a very interesting address in regards to her call to the foreign field, and on Saturday July 26, Bro. A. C. Winger of Upland, Calif., who expects to sail for Africa, gave us a meeting on Sunday forenoon at Souderton and in the evening at Silverdale.

Our harvest home announcements are as follows:

Silverdale, Aug., 16, at 2 p. m.

Souderton M. H., Sept. 13, at 2 p. m. We extend a hearty invitation to all and especially to ministering brethren,

In Christian love,

Henry F. Rosenberger.

MOORETOWN CENTER, MICH.

We are led to write a note regarding the work at Moore Town Center. Some no doubt have wondered about the work here and also as to our staying here. Let us briefly state that while we have not reported so frequently in the VISITOR we have not been on the fence. But a real battle has been raging and it seems that Satan has and is trying hard to cause the utter defeat of the cause at this place, but we are determined to win out thru

(Continued on page 21)

PUBLISHERS' NOTICE.

To Subscribers—1. Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the VISITOR within ten days from date of issue, write us at once and we will send the number called for.

To the Poor—who are unable to pay—we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the VISITOR should be sent to the Editor at least ten days before date of issue.

GRANTHAM, PA., AUGUST 11, 1913.

TRACTS.

What We Believe and Why We Believe It, per hundred, 20c.

An Interesting Conversation, per hundred, 15c.

We Would See Jesus, per hundred, 15c.

Repent For The Kingdom of Heaven is at Hand, per hundred, 15c.

Death Eternal, per hundred, 15c.

Scriptural Head Veiling, per hundred, \$1.25.

Contribution, per hundred, 15c.

A Prayer, per hundred, 15c.

The Worm That Never Dies, per hundred, 15c.

Points for Consideration, per hundred, 12c.

Scripture Text Envelopes, per hundred, 20c.

Scripture Text Mottoes, \$10.00 worth for \$6.00

Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 1216 Walnut St., Harrisburg Pa. Tracts are free to mission workers.

OBITUARIES.

SHUPE.—Charlotte Fischer was born in the Province of Lotharingen, France, on Apr. 3, 1829, and died at Lost Springs, Kan., on July 27, 1913, aged 84 years, 3 months, and 24 days. She was married to Moses Shupe at Dumfries, Ont., on Aug. 7, 1849. To this union were born nine children. There are living nine children, fifty-six grand children, and seventeen great grand children to mourn her loss. Her husband preceded her to the spirit world about 9 months previous. She was converted in early life and was a member of the Brethren in Christ church, and lived a consistent, Christian life to the end. Mother Shupe was always very much interested in the spiritual welfare of her children, and left many evidences of her trust in God. Services were held in the Evangelical church at Lost Springs, Kan. Interment in the Lost Springs cemetery. Services were conducted by Eld. J. W. Book, of Ramona, Kan. and Rev. Dissinger, pastor of the Evangelical church. Text, II Cor. 5: 1-6, I John 3: 1-3.

OUR BURDEN BEARER.

BY LENA CARMICHAEL.

Dear pilgrim, if weary and worn by the way,
Go tell it all to the Savior;
If trials and temptations you have every day,
Go tell it all to the Savior;
He is waiting to give His weary ones rest,
He's waiting the care-worn and burdened to
bless,
Yes, He will give grace for each trial and test,
Go tell it all to the Savior.

Do the clouds looming up hide the face of your
Go tell it all to the Savior; [Lord?
Do you earnestly want more light on His
Go tell it all to the Savior; [word?
His smile will drive all the dark clouds away,
He will give new light on His word every day,
You might lose the blessing if you delay,
Go tell it all to the Savior.

If suffering in body or troubled in soul,
Go tell it all to the Savior;
Are thorns springing up in your path to the
Go tell it all to the Savior; [goal?
He knows every pain and has power to heal,
How often He's made the suffering ones well!
No, heartaches or sorrows, He doesn't feel,
Go tell it all to the Savior.

If tossed by the billows, the conflicts, the
Go tell it all to the Savior; [doubts,
His grace is sufficient to strengthen our hearts,
He guides the frail barge of the poor tempest
tossed,
He helps us win out when by Satan we're
crossed,
He fills the soul hungry with the Holy Ghost,
Go tell it all to the Savior.

NEWS OF CHURCH ACTIVITY etc.

(Continued from page 19)

His grace. Our prayermeetings are increasing in attendance and spiritual power and the other services are also being well attended and while many have refused the light others are considering and we are looking forward to the time when our God will give an abundant increase. We hope in the near future to have a tabernacle meeting and we earnestly pray that the brotherhood at large may unite with us in prayer in behalf of this place. To continue to hold our own is not sufficient we must increase or see the doors closed. Will you then pray that God may be gracious at this time and give us souls. We intend D. V. to remain here thruout the year and further if God directs.

Yours in the faith,

Vernon and Charlotte Stump.

Sandusky Mich. July 23, 1913.

FIELD-WARD.

I think it well, on the eve of my departure from my native country to my field of labor, to say farewell to my brethren and sisters and friends, thru the columns of the *Visitor*. It is with sadness and joy that I leave you—sadness, because I cannot expect to see you again for a number of years, perhaps never; and joy, because I believe God is directing my steps, and has, until at the present hour I stand ready to move out with gladness in obedience to the call of years ago.

Unless something unforeseen intervenes, I shall sail from New York on Aug. 2, at 10.00 a. m. Bro. Frey and party shall have preceded me by fifteen days, the reason of my later sailing being that I was unable to get ready by the time of their leaving. However, I feel that I shall not be alone, for as Jesus said, "I am not alone for the Father is with me," so I am made conscious continually of the presence of my God.

Have you given up all the world holds so dear?

Go tell it all to the Savior;

If deprived of the wealth that others have here,

Go tell it all to the Savior;

He gives to His yielded ones glory and grace,
And supplieth the wants of each needy case,
O! soon shall the pure ones see His sweet face,

Go tell it all to the Savior.

Kindersley, Sask.

I thank you again, in this way, for the kindness you have shown me, and I ask a continuation of your prayers. May the choicest blessings of God be yours, and upon all who are interested in the saving of the lost.

A. C. Winger.

FROM AFRICA.

OUR HOME COMING.

Johannesburg, S. A. July 6, 1913.

Readers of the *Visitor*. We greet you all in the name of Him who loved us and washed us from our sins in His own precious blood.

As we have been looking forward for some time to a visit in our native land we have been silent with pen hoping when we write to be able to inform you about our leaving here, etc.

Had there been some one free to relieve us we might have left here sooner, but as it was we just had to patiently wait the Lord's time which now seems to be dawning upon us.

We had love feast and baptism one week ago today when four candidates followed their Lord into the rolling stream and arose, we trust to walk in newness of life. The Lord gave us a very precious time during the entire service and all seemed greatly encouraged. Bro. and Sr. Lehman, little Lewis and a Bro. Cadle were here, also a fair attendance of natives.

I went to Johannesburg last Friday morning to meet Bro. and Sr. Jesse Wenger, who were to arrive there that evening from Macha Mission having had so much fever up there that a change seemed really necessary, so Eld. Steigerwald proposed their taking charge here while we go on furlough.

For some months there has been unrest among the white miners on the Rand which resulted in one mine striking several weeks ago, others followed the example, but only this last week it took the form of a general strike when the aspect became very serious, culminating on Friday afternoon by the stopping of trains and trams so that the train Bro. Wengers were on had to stop three stations out from Johannesburg. Here they had to remain all night in the train, and it was well they did for in Johannesburg the mob gathered about 9.00 o'clock attacking the police, throwing stones, sticks, bottles, and finally smashing the electric lights. They

proceeded to set the luggage station on fire and when the fire engine arrived they stoned the men so they had to leave, in fact, I think they were glad to get away again. All this I witnessed as I was waiting to get some word about Bro. Winger's whereabouts. After this, however, the rioting became more general: another large building was burned, but not until after about 12.30 a. m. did the shooting begin which continued over an hour. I found shelter with a brother missionary who lived close by but there was very little sleep for our eyes that night. Early Saturday morning Bro. Lehman went with horse and trap and got Bro. Winger's and we all took breakfast at their house after which Bro. Wenger's came with me to the Cinderella Mission.

A report was rumored last night that the strike was ended by the Government granting the miners' requests. We devoutly hope that this rumor is true for much more damage to property and loss of life is reported since what I witnessed last Friday night.

By the time this reaches our readers we may be on American shores once more as we are expecting D. V. to leave here next Thursday morning to sail from Cape Town one week from tomorrow, July 14.

Our work here will not be large the coming year as the near compound is closed down now the mines being closed for further developments, but still there is need for a worker as there are seven hundred and fifty natives in the new mines which is less than a mile away. In this compound we have been given a room in which we have school in charge of a native teacher who is one of these four just baptized. His name was Janji Mlambo, but now he has chosen the name of Steven for his Christian name. Please remember him in prayer. Yours for Christ and lost souls.

J. R. and Malinda Eyster.

One business man criticized another for wearing a flower in his button-hole, as not being business like. The other replied: "My business in the world is to glorify God, and I can do it by appreciating the beauty He has put into a flower. You buy a weed and smoke it. Which is the more business like?"—*Sel.*

OUR YOUNG PEOPLE.

"IF I KNEW"

If I knew that a word of mine
A word not kind and true,
Might leave its trace on a loved one's face,
I'd never speak harshly, would you?

If I knew the light of a smile
Might linger the whole day thru,
And brighten some heart with a heavier part,
I wouldn't withhold it would you?

A trifling kindness here and there,
Is but a simple, small affair,
Yet if your life has sown this free,
Wide shall your happy harvest be.

Selected.

THE NARROW WAY THE EASIER.

The straight line has been defined as being the shortest distance between two points. The shortest distance between earth and heaven is by the highway of holiness.

The way the Lord has marked out in His Word is the very best and easiest that a pilgrim can take who wants to please the Lord here and live with Him forever. The reason so many have a hard time serving the Lord, and have so many breaks in their Christian experience, is because they are unwilling to take the plain way set before them, and dally too much with forbidden things along the way.

It is much easier to be good and to keep in touch with the Lord when we cut entirely loose from the ungodly world and give up unsaved companions than when we do not make the separation.

To do this may bring some opposition and much persecution, but there will be such a sense of divine favor that we will care but little about that which we suffer from others in this respect.

If a young man really desires to be a follower of Jesus Christ, a blessing to the world, and gain heaven at last, the very best possible way for him to proceed after his conversion is to at once forsake his unsaved companions and choose the association of the godly alone.

No difference what the young people may say about him or may act toward him, in their hearts they will honor him for the stand taken, and he will have more influence over them for good than he possibly could did he continue in their company.

The young lady who earnestly desires to be

a Christian and to be the greatest possible blessing to the world will accomplish this object by making an instant break with her unsaved companions, no difference how amiable they may be or how close the relationship has been, nor how closely related they may be in the flesh. She must no more go to the social gatherings where the spirit of nonsense and frivolity prevails, nor to those places of worldly amusement that she loved so well before, nor indulge in those games and pleasures which were to her a delight before. A consecration that will bring God's approval and presence must go deep enough to make a separation between her and the world.

She must avoid following the fashions of the world if she desires to have influence over the unsaved and to win them to Christ. There is no greater delusion than that to win the unsaved to Christ we must associate with them in their fun and pleasures and dress in such a way as to keep them from being offended. Just at this point hundreds of young converts have made a shipwreck of faith and have lost their hold on God, and their joy has withered away and their power has vanished.

Compromise measures never pay. And the attempt to take the edge off the cross, and shun opposition and avoid persecution by putting on this or that ornament and by conforming more or less to the worldly style of dress is sure to offend the Lord and bring blight to the soul.

The unsaved do not have confidence in the young person who is worldly minded and worldly conformed and who enjoys the same worldly pleasures they do.

(So, dear young people, if you wish to have power with God and with man, and desire to have an experience which makes you happy and free and influential with the unsaved, take the plain, unworldly, uncompromising way of the cross, and keep off the devil's territory and away from those who know not your Savior.

There are so many in the church today who have a name to live while they are spiritually dead, and the cause of their demise, in the majority of cases, is that they have dodged the cross and compromised their principles for the sake of their reputation or for worldly gain or applause.

It is no wonder that some have a hard time to get along spiritually, and are devoid of a satisfactory experience; and instead of living

where the Lord and the church can depend upon them, the most of their time is spent under the juniper tree or in backsliding, and their worldly example is a hindrance to the progress of the work of the Lord.

It pays to be thorough, to be out and out for God, to live on the Godside of the line of demarkation between the kingdom of the world and the kingdom of Christ. It pays here, and it will pay hereafter.

Make the resolution that you will be the very best Christian that it is possible for you to be, and, having made it, carry it out as long as you live.—*Sel.*

"GIVE ME THINE HEART."

The physical heart is the seat of life to the body; the inner man also is said to have a heart. Jesus said that from the heart came evil thoughts, and other sins. It is the heart God wants in His service. The heart is the very seat of life, affections and desires, and if the Lord is enthroned there, then that man is all His.

If, to the young, God only said, "Give me thy life as it now is," then, perhaps, many more would yield, but He says, "Give me thine HEART," and that includes every hope and ambition. To give up these takes decision. Many a young person holds but little in his hand, nothing perhaps that would mean much to yield up, but in the heart are wealth, honor, fame, natural affections, ambitions, that are dearer than life itself.

It is as if a young man should seek the hand of a young woman, and would say, "I love you. My life can not be full without you. I am the stronger, I will care for you, protect you, and cherish you. All I have I give you, if in return I may have your love, your confidence, and companionship." And as she answers "yes," she remembers that all other loves are put aside, every ambition he can not share is forgotten, her home and loved ones must give place to him, and even her name is lost in his. But all this is naught compared with the joy she finds in his love.

So the Lord pleads in tender accents, "I love you. I gave my life for you. The agonies of Gethsemane and Calvary I bore to redeem your soul. I am strong. I will sustain you, I will comfort and cherish you. I will never leave you nor forsake you. All

your natural life, I will be with you; and even death shall not part me from you, but I will bring you to the mansion I have prepared for you. Give me thine heart." And the answer of the heart should be, "I come to thee. All others I put away, especially thy arch-enemy, the prince that rules in this world. I have no desires, no ambitions but that I can and do confide in thee. Even home and loved ones shall not hinder my devotion to thee. I will trust in thee and listen to thy guiding voice. Take my hand, for I am thine."

So long as this covenant is unbroken, peace, sweet, abiding peace, is in the soul, but should there be any leaning to the world, or living for self, then the chiding voice of the Lord mars the happiness and good that is sought.

There are untold benefits and blessings gained in seeking the Lord in youth, before the heart is hard, and habits strong. So the Lord pleads, "Give me thine heart."—*Sel.*

THE SOCIAL REGENERATION FAD.

BY C. C. COOK.

"Social Regeneration" is certainly occupying the centre of the stage with many people who have good impulses. The church is losing its head over it. It seems to make people feel good to discuss it. We suspect its popularity is due to the fact that it takes the scrutiny from the individual heart to the contemplation of such vague, elusive generalities as "civic righteousness," "the civic consciousness," "social uplift," etc. The selfish human heart is willing for anything except to render its dues to God. Any kind of regeneration meets with favor if it is only not "personal regeneration," for this kind of regeneration comes only by humble confession of personal guilt, and by accepting the merit of the divine substitute, even the Lamb of God, whose shed blood alone taketh away the sin of the world.

Social regeneration leaves a world of room for pride, vanity, selfishness and self-indulgence for those who engage to bring it to pass; while individual regen-

eration strips off the rags of self-righteousness and causes one to see himself a poor, wretched, hell-bound sinner, whose only hope lies in the mercy of God, and the love of a dying Savior. Individual regeneration is God's excellent way. Let statesmen and politicians try to regenerate society if they will; the church has a different calling, *viz.*, to win men out of the world into Christ, and it has been proven times without number that when the church devotes itself to this, its legitimate work, social betterment invariably follows as a secondary result. An old-fashioned revival of religion, with its mourner's bench, or penitent form where sinners weep in contrition and find mercy and then arise transformed by the power of God would prove more effective to regenerate a community than any other agency ever devised, the opinion of Men and Religion Movement experts, and Christian Socialism leaders to the contrary notwithstanding. If the pitiless millionaire magnate oppressor and the malignant labor agitator could be persuaded to kneel as humble suppliants for the pardon and peace of the Heavenly Father, they would arise to exemplify, as will never be done in any other way, the true human brotherhood. Failing in this course, they will never become reconciled, as the innate pride and selfishness in the hearts of both will prove an insuperable barrier.

Find a modern Social Regenerator, who believes in the virgin birth of Christ, His deity, the efficacy of His shed blood, His present intercession, His coming again to rule the world in righteousness, and you will have a *rara avis* indeed, for all the social reformers we have ever known seem called upon to oppose, ridicule, denounce, or at least belittle all these doctrines. It seems to work like

some automatic device that when noted professors, ministers and other talented speakers and writers take up anything in the way of altruism, they always become loose as to the Scriptures and Godhead of Christ. Social regeneration asks for no supernatural Christ, but with a complacent self-confidence depends only upon its own ability to transform society and the world; even the centuries of failure grimly contradict its vain-glorious pretensions. Surely if there ever was an "ignis fatuus" it is this. If there ever was an optimism composed entirely of soap-bubbles, rainbows and moonshine it is this.—*Sel.*

There is, unfortunately, a tendency on the part of so many of our people, to forget God and His Church. Sabbath desecration is on the increase. Men are denying the deity of Christ. Let us not forget that if we turn away from God, we will go the way of Greece and Rome, and all the nations that have forgotten God.

THE SCORN OF JOB.

WILLIAM ALEXANDER.

"If I have eaten my morsel alone,"
The patriarch spoke in scorn;
What would he think of the Church, were
Heathendom, huge, forlorn, [he shown
Godless, Christless, with soul unfed,
While the Church's ailment is fulness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"
The mighty Apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are perishing; we have Bread;
But we eat our morsel alone.

Ever, of them who have largest dower
Shall heaven require the more:
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us, your living Bread;"
Yet we eat our morsel alone.

"Freely, as ye hath received, so give."
He bade who hath given us all:
How shall the soul in us longer live,
Deaf to their starving call,

For whom the Blood of the Lord was shed,
And His Body broken to give them Bread.
—If we eat our morsel alone?

Sel.

THE CHURCH AND THE THEATRE.

Many clergyman professing to be the spiritual leaders of the people frequently attend the theatre. One minister is quoted as saying that he would like to go oftener, but refrains for the sake of young people to whom he has to act as a guide. Dr. A. C. Dixon has written to *The New York Examiner* an article which is very worthy of printing. We quote in part:

"The minister doubtless means that he would guide them in selecting the best plays and would take them to the best theaters. Well, there may be some good plays, so far as acting a part can ever be good; but, so far as we have been able to learn by rather careful investigation, there are no good theatres. Sir Henry Irving tried to make the Lyceum a good moral theatre, and failed. Edwin Booth determined to make his theatre in New York such a place morally that parents might take their children to it without fear of contamination, with the result that the enterprise went into bankruptcy and the building was sold for a warehouse. Hannah Moore wrote some good plays, full of Christian sentiment, but they did not pay.

"We have been searching for a theatre on earth in which a play which appeals to the baser natures of men and women are never acted, and we have not yet succeeded in finding one. The theatre as an institution is bad, as is admitted by its friends, whatever may be the quality of occasional performances. When our ministerial friend leads his young people to the theatre occasionally, that they may enjoy together what he considers a good play, he may be assured that he is leading them to the bait which is almost certain to allure them to the bad play also; and even if they do not, he has linked himself and them in association with an avowedly bad institution, and has violated the principle which the apostle Paul adopted in dealing with the question of eating meat offered to idols. Paul refused to do so, not because it would hurt him, but because it linked him with the great evil institution of idol-worship, and would thus lead to his loss of influence for good".

Many worldly people have thought that "the church and the state have now come together and now are on friendly terms," but this view can be held only by those who do not know what the church of God really is. God's people are as truly "not of the world" now, as they were when Jesus prayed for his eleven disciples. (John 17.) If, however, professing Christianity is considered the church (false Christianity is so often confused with the true) then we agree that the church, or better expressed, the professing church, has become worldly. Dr. Dixon holds that if the church and the stage have now come on friendly terms, it is "not because the stage has been lifted to the level of the true church, but because the church has fallen to the level of the stage". He believes that "the difference between the church and the stage is an impassible gulf." Here are some of the differences:

"The purpose of the stage is to teach people how to act a part; the purpose of the church of Christ is to teach them how to be real. The purpose of the stage is to amuse; the purpose of the church is to save. The symbol of the church of Christ is the cross; the symbol of the stage may well be the baby's rattle. The purpose of the stage is to make money, and managers are not slow to do so, even at the expense of good morals; the purpose of the church of Christ is to make character, and good morals are not for sale at any price. The stage gives what the people want, and, sad to say, the worst plays often draw the biggest crowds; the purpose of the church of Christ is to give what people need, regardless of its popularity. The stage ministers to the lusts of the flesh, and the lust of the eyes, and the pride of life, which is not of the Father'; the purpose

of the church of Christ is to crucify these things. The stage is a caterer; the church of Christ is a prophet. The stage in its tragedies glorifies revenge; the church of Christ teaches forgiveness of enemies and the patient endurance of wrong. The tendency of the stage is to make people childish in their feverish desire for diversion; the work of the church is to make people childlike in their faith and love and simplicity of character. The tendency of the stage is to keep the race in its childhood of self-gratifying amusement; the work of the church is to lead the race into the manhood of self-sacrificing achievement. The foot-lights are suggestive of the fact that the lower tendencies of human nature are there brought into prominence; the church of Christ would magnify the head-light and heart-light that reveal and develop the higher attributes of our being. In a word, the real church is the incarnation of the spirit of Christ, pure, humble, self-sacrificing, and forgiving; the stage is the incarnation of the spirit of the world, lustful, proud, selfish, and revengeful. And what God hath put asunder, let no man join together."

THE BLOOD OF CHRIST.

BY DR. HORATIUS BONAR.

"This (says the Great Shepherd Himself) is My blood of the new covenant, shed for many, for the remission of sins" (Matt. 26: 28). Let us consider then, this "covenant blood"—what it is, and what it does.

(1) It is the blood of *propitiation* (Rom. 3: 25).—It is that thru means of which displeasure is turned into favor, as in Isaiah: "Thou wast angry, but Thine anger is turned away." It has propitiated God, because it is covenant blood—blood whose efficacy is certain, because the result of a Divine arrange-

ment.

(2) It is the blood of *redemption* (Rev. 5: 9.)—The purchase has been made, not of things, but persons; and the ransom-money was the blood. It redeems the Church, because it is covenant blood—blood whose redeeming power is irresistible, because it flows from a Divine arrangement.

(3) It is the blood of *remission* (Heb. 9: 22.)—No remission without blood! The forgiveness of sin we owe to this—"the blood shed for many for the remission of sins." It brings pardon, because it is covenant blood.

(4) It is the blood of *reconciliation* (Eph. 2: 13.)—The removal of distance and variance we owe to this. It is the blood that brings us nigh, and seals the eternal friendship. It does so because it is covenant blood.

(5) It is the blood of *cleansing* (Rev. 7: 14: Heb. 9: 14.)—It washes our persons and our garments; it purges our consciences; it cleanses from all unrighteousness—because it is covenant blood.

(6) It is the blood of *entrance* (Heb. 10: 19.)—This is the blood that has thrown open the gate to us; that has made it safe for us to go in, and right for God to let us in; nay, which emboldens us to enter, without fear or doubt, which has provided the "new and living Way." It has done all this, because it is covenant blood.

(7) It is the blood of *life* (John 6: 53, 54.)—It looks like death; but it is life, not death. It does not kill, it makes alive; it does not poison, it heals; it gives eternal life; and all this, because it is covenant blood! Our belief of God's testimony concerning it is life—the infusion of the blood-royal of heaven into our veins. Thus are we healed and quickened!

(8) It is the blood of *refreshment* (John 6: 57.)—"My blood is drink, indeed." It removes that burning thirst of the soul produced by an unpacified conscience. Thus it refreshes. All because it is covenant blood.

(9) It is the blood of *victory* (Rev. 12: 11.) It is the blood of the Lamb—the Lamb slain—that we may overcome. Victory thru blood—over every enemy within and without! What can the flesh within or Satan and the world without, do against this blood! It is covenant blood!

Yes, the blood of the everlasting covenant! Faith and hope rest here. All our messages of grace cluster round it. There is no Gospel without it. How great the peace and security of knowing it! How deep the trouble here, and the condemnation hereafter, of overlooking it, or trampling on it!—*Sel.*

PRAYER AND THE VICTORIOUS LIFE.

"Pray without ceasing" can not be taken to mean "continue in conscious and active prayer, day and night." And yet, as the fight never relaxes and the perils press upon us at all hours, it is necessary to pray without ceasing in order to be always victorious.

Let us ask ourselves stringently what we mean by prayer. Prayer is a much wider and more general word than "petition" or "request." But commonly we narrow down the general word to the specific instance. We talk of "answers to prayers," whereas there can be answers only to petitions or requests or intercessions. Prayer is its own answer. A petition may be refused by the wisdom and love of God; a request may be so illconsidered that we ourselves, in a few days, would wish it unanswered; intercession may be misdirected and therefore unanswerable. But prayer,

in the wide, true sense of the term, is always answered, if that is the right word to use; it would be more correct to say, Prayer, if it be right prayer, always produces its right effect. If this can be made clear we shall see that time spent in prayer is the best spent time of the day, and we shall also see in what sense we can pray without ceasing, or at least obtain the benefits which are to be secured by praying without ceasing.

Prayer is simply and solely the realization of God. We spend time in prayer in order to become aware of the power that made us, and the purpose for which we were made. We are apt to live in a thoughtless disregard of this, which must evidently be the most important thing in the world for us. We go on in the pressing necessities of living or in the restless thirst for pleasure, giving no thought to the vital questions, Whence came I? Whither am I going? What is the object of it all? These questions can only be answered by reference to the power which made us. That power can only be known, understood, obeyed, by prayer. It is necessary for us to halt, to recollect ourselves, to consider, to discover our connections with our origins; and then we must wait in a certain attitude of mental attention to receive the communications which come from the Infinite, the Spiritual, the Divine. Apart from this recollection we can not know; we remain cut off, so far as consciousness is concerned, from the power which is our life and our life's direction. Without prayer we wither like a disconnected branch. As Mrs. Besant says: "God fades out of the life of those who do not pray," and God is absolutely essential to the life of man.

Now Christian prayer, or prayer in

the name of Jesus Christ the Son of God, is the attempt to realize God thru the revelation which is given of Him in the face of Christ. God in Christ is more discoverable and more desirable than the infinite or the vague. It requires, indeed, a very uncommon energy of soul to leave the ways of men and to seek in Infinite without guide or aid. The enterprise baffles the common man. But in Christ Jesus the yoke is easy and the burden light; at any rate the task is possible, and possible even for the most ordinary person. Prayer in the name of Jesus at once presents the power that made us as a person. In the name of Jesus, God becomes at once holy and merciful. He demands holiness from us, and yet has pity upon us. In Jesus, God approaches us with the most unexpected and amazing condescension. He is still infinite, the Maker of heaven and earth, upholding all things by the word of His power; but behold, He is here in contact with me, personal to me, interested in me, desiring that I should be good, that I should be brave, that I should bear the brunt of the moral conflict, and lift the burden of life, but Himself immediately at hand, nay, within me, to aid and to do, working in me to will and to do of His good pleasure. His voice is whispering in my ear, thru the lips of His Son:

*"I am the burden-bearer,
Will never pass thee o'erladen by.
My feet are on the mountain steep,
They wind thru valleys dark and deep;*

*They print the hot dust of the plain,
And walk the billows of the main.
Wherever is a load to bear,
The burden-bearer, I am there."*

—Robert F. Horton, in *Victory in Christ*.

STAND WHERE THE FIRE HAS BEEN.

An experience never to be forgotten is that of those who have encountered prairie fires on the Western plains. In the distance they have seen the clouds of smoke, and have smelled the burning grass. If the winds be blowing from the direction of the fire, their position is one of extreme danger. The swiftest horse can scarcely outrun the flames. On they sweep with the fury of the hurricane, consuming everything in their path. In such circumstances the only safety is to set fire to the grass at one's feet and stand where the fire has been. The surging waves of flame must cease at the border of the newly-burnt zone.

In a very graphic way this illustrates the work of Christ. He interposes Himself between the sinner and the waves of destruction that were bearing down upon him. In His own body He bore the penalty of sin. Sin, so to speak, burnt over Him; and in the gospel He is calling men to come to Him for safety. Having spent its fury upon Him, it can not harm those who stand with Him.

It was on the cross of Calvary that the fire burned fiercest. It was the hour of the prince of darkness. The fury of Satan exhausted itself on the "Sinless Sufferer" there. And "there is therefore now no condemnation to them that are in Christ Jesus." Standing where the flames have been, the sinner need not fear the fires of sin. They have no power over him. He has a life that is hid with Christ in God. No power on earth or in hell can pluck him out of the Father's hands. What an assurance of safety! How gladly ought men to avail themselves of it!—*Ex.*

—◆◆—
"Blessed are the pure in heart."

THE MERCY SEAT VS. THE THRONE OF GRACE.

The accessibility of the King of kings, is in strong contrast to that of the kings of this world. Even the Zulu chiefs, in the days of their power, were no exceptions. Often the ones wishing audience with them, even the white men of position, were kept waiting for days. The only reason being to duly impress the visitor with the unapproachable greatness of his black majesty. The crowned heads of Europe converse, as a rule, only with those high in the social scale, common people being excluded.

The social scale of Heaven, however, is entirely different. But one thing bars admittance to the King of kings and that is sin. While "the man to whom the Lord imputeth not iniquity, and in whose heart there is no guile," has all necessary credentials for approach, be he high or low, rich or poor, white or black, educated or ignorant, famous or unknown; "for man looketh on the outward appearance, but God looketh on the heart."

God desires the happiness of His creatures and "seeketh" their worship. But as "all have sinned," there follows the need of atonement. Moses was shown the details of that wonderful system of sacrifice of animal life for the sins of Israel. One thing more was necessary to bring the penitent offender to God—a mediator—thus the priesthood. Their ministry under the old covenant did very well so far as it made a way of approach to the Mercy-seat.

Moses never once failed to obtain a hearing, for God had promised, "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children

of Israel." When it was geographically impossible for a Jew to be near this mercy-seat he had a substitute in the Urim and Thummin worn by the priest. Again, a prophet might offer sacrifice, then ask counsel of God as Samuel did in behalf of Saul. Or any Israelite, even tho exiled in a far land, might pray, facing this mercy-seat, and be heard. Invariably God answered, unless there was some sin, known or hidden. In the case where Jonathan unwittingly ate honey-comb contrary to his father's foolish oath, we notice that when God did not answer, Saul said, "Draw ye near hither, all the chief of the people: and know and see wherein this sin has been this day."

All Old Testament teaching recognizes this truth. Listen to David, "If I regard iniquity in my heart, the Lord will not hear me." And again, "The eyes of the Lord are upon the righteous, and His ears are open unto their cry."

Ah, beloved, if God, in His mercy-seat, was accessible in that dispensation of types and shadows, that were but vaguely understood by the worshippers, how much more now when we have and understand the antitypes! If the blood of bulls and goats made atonement and gave confidence how much more the blood of Christ? If the priest of that time was a successful mediator, how much more our High Priest, "who ever liveth to make intercession for us?" The first covenant has fulfilled its mission and been replaced by the new covenant. The veil of the temple has been rent, revealing the "new and living way" to His throne on high where Jesus is our Mediator.

How explicit are the teachings of our Lord. Did He expect us to have our prayers answered? We blush to ask so absurd a question. "If ye abide in Me,

and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Prayers that are not answered should be the exception, not the rule, like Paul's for the removal of the thorn in the flesh. Once convinced that we ask according to His will there should be no doubt but that the answer will come. The faith of George Muller was just David's and the apostles'. Ours may be.

Faith cometh by hearing, and hearing by the word of God. "Then, to increase our faith we need to refresh our minds by reviewing what God has said on this all-important subject.

Permit me to repeat the comparison. They had the blood of animals, we that of Jesus Christ the Son of God. They had a fellow man as mediator. We have Him who was "in the beginning with God." They had a material mercy-seat. We have the throne of God, of which that was but the type and pattern. They had incense, we the Holy Spirit, who "helpeth our infirmities" in prayer, even making intercession for us. They had the shadow, we the substance. They had the type, we the reality and antitype. They had the husk we the kernel. Their faith was genuine, and their prayers answered, what about ours? They were accepted of God, what does He think of us?

"Except your righteousness exceed" theirs—yes, all the Sermon on the Mount shows that more is justly demanded of us than of them. Let us stop and think! Are we living up to our duty and privileges in this "last days" dispensation, when God promises to pour out His Spirit upon all His servants and hand-maidens, transforming them into prophets, and a "royal priesthood?" Let us believe God, lay aside the sin which doth so easily beset, and come boldly to a throne of grace, ask of the Father in

the name of Christ and *receive*, "that our joy may be full."—*H. C. Sanders,—Sel.*

THE LESSONS OF THE YEARS.

God speaks thru the passing years. Years speak in various ways. They are the pilots of human destiny. They are the prophets of new dispensations, of new crises, the precursors of revolutionary epochs. They make history, they reveal history and they terminate history. They have a relation to things and to beings, to earth and to eternity. They are on the wing, they are in line with a divinely planned succession. Silently they come and pass. Their history is the marvel of the ages. They are God's messengers to men. They come freighted with indescribable possibilities. When their mission is finished they pass, never to return. Their brevity and rapid succession teach us that it behooves us to improve our time as a most sacred treasure and as a fleeting reality. The years constitute the measurement of our earth life, but in reality we live in deeds and not in years.

Our life work must be done in a comparatively short period of time. The average age of the human family is less than thirty-three years. That is a brief space of time in which to accomplish one's mission on earth. Deducting the time spent in sleep and during childhood, the actual number of years allotted us is reduced well-nigh to a minimum. Even four score years, the age of some persons when they pass into the beyond, we are told their strength is labor and sorrow, for it is soon cut off, they fly away. One of the old declared: "We spend our years as a tale that is told." But the story may be full of interest, full of activity, filled with the account of heroic deeds and blessed achievements

and glowing victories. The years, properly improved, should be a preparation for a higher, fuller and completer existence in the beyond, where time is unknown and where years are substituted by endless cycles.

The years will test one's purposes and aims. It is very sad to contemplate that so many persons seem to be mentally and spiritually so obtuse that they seem to have little or no conception of the value and importance of the passing years. Some persons are criminally neglectful of the golden opportunities for doing something noble each day of the year. They are stoically careless and abounding-ly indifferent, not only as to life itself—the glowing possibilities, but also as to the final result of such a course. And when their years are numbered and they come face to face with death and the judgment to follow, they wake up to the awful fact of the misspent years of their life. We know of no sadder plaint than, "I see now what I might have been." Reader, make the most of your years, the result will be blessed.—*Evangelical Messenger.*

Two Christian Laymen in California, who are paying for the publication and free circulation of that series of books called "The Fundamentals," at a cost of hundreds of thousands of dollars, are making investments besides which the invested Carnegie millions are as nothing according to the standard of eternal values. Already there have been published about 250,000 copies of each volume, a total of 2,300,000 copies. And these are not in the English language alone, but also translations of sixty-two different languages and dialects. It is stated that the postage alone of each edition has cost over four thousand dollars. "Behold, a sower went forth to sow"—and after such seed-sowing there will be a harvest of unmeasured blessing.—*The Evangelical.*

WHAT SHOULD BE THE RELATION BETWEEN THE SUNDAY SCHOOL TEACHER AND PARENT?

BY EMMA BRUBAKER.

Naturally speaking, these relations should be the most pleasant. But, as all have not saving faith, we will first consider the believing parent, those who have the spiritual welfare of their children at heart. These parents stand between the teacher and their child, and it is of vast importance what attitude they assume, whether one of indifference, or interest in the work of the S. School. If, in the words of Solomon, they have trained their child in the way it should go, from infancy, the teacher's work will be easy. A love for the Word, and all things holy, will have been fostered, in the heart of the child, and will develop more fully, and broaden out under the teacher's guidance, and eventually blossom out in the child's salvation.

Above all, the parents should be in continual prayer for the teacher, and encourage him by their presence in the Sunday School whenever possible. Upon this we must put particular emphasis. For the presence of the parents gives the child confidence, and will do much for its general deportment.

So much for the believing parents. But alas, there are those who take no interest in the work even tho they send their children. From the first mentioned, the teacher expects help, but in this case, the teacher must help the parent, which he may do by visiting them in their home, inviting them to the Sunday School and explain the work and its aim to them. Indirectly the teacher is helping the parents thru the child's influence. For the child may carry the atmosphere of the Sunday School into the home by repeating the many beautiful Scripture

texts, singing them songs and repeating what they have learned about Jesus. Thus many a child has been the means of leading the parents to Christ, so bearing fruit as a result of the Sunday School and its work.

Cleona, Pa.

THE BIBLE.

"No matter how infidel philosophers may regard the Bible I shall cling to it until they show me a better revelation. The Bible emptied, effete, worn out! If all the wisest men of the world were placed man to man they could not sound the shallowest depth of the Gospel of John. Oh, philosophers! teach me thru your song how to find joy in sorrow, strength in weakness, and light in darkest days; how to bear buffeting and scorn; how to welcome death and to pass thru its ministration into the sphere of life, and this, not for me only, but for the world that groans and travails in pain. And until you can do this, speak not to me of a better revelation."
—Sel.

HARVEST MEETINGS.

Pennsylvania.

At the home of H. O. Musser, 1 mile east of Elizabethtown, Aug. 23. Trains and trolley will be met in the forenoon to convey visitors to the place of meeting.

At Fairland M. H., Aug. 23, p. m. (The date of this meeting was changed from July 26 to the new date but the notice came too late to change the announcement in last Visitor. Make note of the change).

LOVE FEASTS.

Pennsylvania

At the home of Harrison Brouse near McVeytown Sept. 20, 21.

Come to McVeytown with train reaching there 10. 38 A. M. on the 20th.

Ontario.

Black Creek, Sept. 13, 14.

Markham, Sept. 20, 21.

Walpole, Sept. 27, 28.

Nottawa, Sept. 27, 28.

Wainfleet, Oct. 4, 5.

(Howick, Oct. 4, 5.

Waterloo, (Rosebank), Oct. 11, 12.

Canada Joint Council, Sept. 11, at Black Creek, Ont.

LOST SOULS.

LOST SOULS! Can you get a faint idea of the measureless depths of meaning in these two small words? What oceans of tears! What overwhelming bursts of wailing and gnashing of teeth! What eternities of despair! Irredeemably lost. No chance for a light to shine out in their devil-begrit, furnace-heated, pall-shrouded, downward, outward, hellward pathway! Lost to happiness and holiness! Lost to God and the redeemed! Lost to Heaven and hope! Lost and no hope of ever being found! Not one dim, distant hope of ever being anything but more hopelessly, ruinously, despairingly lost during all the eternities to come!

From woe to more woe; misery to worse misery; ever, always lost! Lost, because they would be lost. Lost, while their bosom friend was found! Lost while Jesus was seeking them, and found them, lost; but they would not be found. They gained the world, and lost their souls. They gained the shadow and lost the substance; gained the briers, and lost the flower; gained famine and lost plenty; gained foes and lost a friend; gained eternal damnation and lost eternal life.

Lost amid the outer darkness! Lost in the smoke of torment! Lost in the lake of fire and brimstone! Lost amid the howling of myriads of tormenting devils, the shrieks of the damned, "a horrible tempest," ten thousand thunders. *Lost! Lost!! LOST!!!* The bells of eternity are tolling the requiem. Time warns you. The Bible warns you. The Spirit warns you. Shall you and your loved ones be lost? Decide now, while Jesus calls, or you are LOST.

*"Time's sun is fast setting, its twilight is nigh,
Its evening is falling in clouds o'er the sky,
Its shadows are stretching in ominous gloom.
Then haste, sinner haste, there is mercy for thee,
And wrath is preparing—flee lingerer, flee!"*

This tract can be had of S. R. Smith, Grantham, Pa., at 15c. per 100 \$1.00 per 1000.

TIME, DEATH AND ETERNITY.

READER: Thy time on earth is short. The closing year, each setting sun, each tick of the clock, is shortening thy days on earth, and swiftly, silently, but surely carrying thee on—on to ETERNITY and to God. The year, the day, the hour, the moment will arrive that will close thy life on earth, and begin thy song in Heaven, or thy wail in Hell. No future hour shall come to bring thee back to earth again, thou art there forever for ETERNITY.

To-day thy feet stand on *Time's* sinking sand; *To-morrow* the footprints remain, but thou art gone—where? into *INTERNITY*.

To-day thy hands are busy at work, thine eyes are beholding, thy mind is thinking, thou art planning for the future. *To-morrow* all is still; the folded arm, the closed eye remain, but thou art gone—gone to ETERNITY. Others were once busy as thou art; they are gone—gone to *Eternity*. The merry voice, the painted clown, the talented artist, whose presence made the theatre and the pantomime an attraction for thee, are gone; they are removed far from the region of fiction to that reality—the reality of *Eternity*. The shrewd merchant whose voice was so familiar to thee on the crowded Exchange is hushed, he buys and sells no more—he has entered *Eternity*.. . . .

And, reader, *thine own* turn to enter *Eternity* will shortly come. Ask thyself honestly, "Am I prepared for *Eternity*." Give thy conscience time to answer; listen, it speaks to thee to-day. Drown not its voice lest it speak to thee no more. Let the Heaven and the Hell of the future stand before thee in all their reality; one of these must be thine *Eternal dwelling place*, and to-day is the time to make thy choice. To-morrow may be too late—one day behind time. *Which* art thou living for? *Which* art thou traveling to?

To go from the haunts of sin, debauchery and vice to the presence of God and the Lamb—impossible; from the crowd of the condemned, and the race for gold and gain, to the song of the redeemed, and the crown of glory. No, never! *Except a man be born again he cannot see the kingdom of God.* Reader, hast thou been born again? If so, well; but if not, the horrors of an *Eternal Hell* are awaiting thee and to-day thou art nearer its unquenchable flame than thou hast ever been before.

Halt! Why will you meet God with an unsaved soul? He wills it not. To-day He pleads. Turn ye, why will ye die?

This Tract can be had of S. R. Smith, Grantham, Pa., 15c per 100. \$1.00 per 1000. postpaid.